

THE PILGRIMES

New-yeares-Gift

OR,

Fourteene Steps to the Throne
of GLORY.

By the 7. Corporall, and 7. Spirituall
Acts of CHARITY, and those
made Parallels.

By Ralph Crane.

PROVERB. 19. 17.

*Mittas lebona, qui gratiose largitur tui, & Benefici-
um ipsum rependet ipse.*

1 THESS. 5. 14

*Consolamini eo: qui pusillo animo sunt: subleuatis re-
firmos.*



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1

The Authors Induction.

MAn of polluted lips, dar'st thou aspire
So great a *Worke* ? call for *Celestiall Fire*;
Invoke some Holy hand to guide thy *Pen*,
Some Circumcized heart to teach thee: when
Thou but conceiu'st a Verse, set'st down a line,
Sigh for thy state: weepe for those sins of thine;
(*Those Actuall-ones*) that *Iustice* haue call'd down;
And caus'd th' *Almighty* with an angry frowne
Fright *Blessednesse* from thee: making thy life
A *Vale of Miserie*, a *Den of Strife*,
Scarce suffering thee in almost *seuentie yeares*
See ought but *dangers, mischiefes, debts, & feares*.
Laying on thy soule such heauynesse, such woe,
As but his *Mercy* helpe thee, thou must goe
(And speedily) vnto a *Grave* forlorne,
With *Iob* complayning thou wert euer borne.

Oh my deiected *spirit*, rowse thy selfe,
Be not with *Care* (as *worldlings* are with *pelfe*)
Wholy bennm'd: thy *God* (benigne & good)
Knows, eu'n for *Thee*, thy *Sauour* shed his blood;
Be thou but penitent, and he will smile;
Wash thee with *Tears*, & he with sacred *Oyle*

Will cheere thy looks, & thou shalt cleerly see
The louing kindnesse he intends to thee.

The *Scales* are false already: I behold
Diuine Infusion: (happy man) am told
That his great *Providence* (neuer-forsaking)
Did first excite thee to this *under-taking*:
He bids thee write: rely on him, and send
Thy *prayers* vp, and he will fairely end
This thy *designe*, and thou shalt comfort finde
Both for thy *trauail'd* life, and *troubled minde*.

Led by this *Fierie-Conduet*, this darke night,
Lo thus I wander (*hopefull Israelite*.)

Beginning with mine owne *lines-storied-truth*,
Which (now & in my graue) may purchase ruth
To see the dāgerous *spurns* the *world* hath giue me
And strange *aduētures* wherto *Time* hath driue me,
In which, this *Comfort* to my selfe I'll make
I neuer yet *dishonest-course* did take;
No *Sirens voyce* could euer me betray
To th' hands of *Iustice* by a *shamefull way*:
Oh no, let *Enuy* speake her worst (in hate)
Shee can but say, I was *unfortunate*.

But to my *story* (whence I haue declin'd)
Thus put I forth to Sea, heaven send faire *winde*.

The *Citie* had my birth: My *Father* free *Marchant*
Of a much fam'd and *Royall Company*, *taylors*

With

With good esteeme bore *Offices of worth*.
 My *Education* past; I then went forth,
 And tride the Ayre of diuers noble *Counties*;
 There tasted some free fauors; gen'rous Bounties;
 Yet could not find there (as th' euent exprest)
 Sufficent grounding for my foote to rest,
 With *Noah's* first *Dove* (after much flight, much
 Vnto my *Arke*, (my *Natiue home* againe) (paine)
 I backe return'd; but could not bring with me
 The *Oliue-leaf* of faire *Tranquilitie*.

Much variation I haue had since then,
 With one blest gift (*a ready writers pen*)
 The vse whereof (without vaine glory told)
 Is not extinguish't yet (though I am old)
 'Tis not extinct indeed: But yet (alas)
 It's a cas'd Instrument, no sound it has: (*straine*)
Time hath worne out (with Teares I strike this
 Beliefe of what I can: now *young ones* raigne,
 Whil'st I (too old to cry about the street
 Worke for a Writer) no *Employment* meet,
 But all dismayed, and dis-ioyfull sit
 As one had neither *Pen*, nor *Hand*, nor *Wit*:
 Or as *Ierusalem's* sad famish'd *Mother*,
 Feed on mine owne begotten flesh; (no other)
 Quite lost; vnlesse (*in this*) *Speed* meet *Desire*,
 And *hap* doe answer *hope*. But I retire

To shew the *Protean-changes*, and the *Chances*,
 My life hath touch'd at : as an Arrow glances,
 And slides from ground to ground, yet neuer hits
 The aymed Marke; so my vncertaine fits
 Obserue with patience, 'twill not hurt at all :
 (*Experience is a doctrine medicinall.*)

First was I *seuen yeares-servant*, painfull *Clarke*,
 Vnto a^a *Clarke o'th Counsell*; & did marke ^{a *St. Amb.*}
 Within the cōpasse of those hopeful yeers ^{*Ashtey.*}
 The *Goodnesse*, and *Nobility o'th Peeres*;
 Those *Reuerend Lords*, those *Councillors of State*
 Vpon whose *Vertues* I must meditate
 While I haue breath : and in my soule adore
 These great *Succeeders* of those gone before :
 Heauen fix thē in their *Seates* : long stand they thus
 Like *sheltring Cedars* on *Mount Lebanon* :
 Their *Counsels* blesse: al their *decrees* reuown thē;
 Their *Soueraigns* honor here: There *Glory* crown them.

Goe on my *Zeale*, & praise, while thou art able
 Each gracious *Second* of that honour'd *Table* : <sup>Clerkes
of the
Counsell</sup>
 And as a thankfull *Riuer* that doth send
 His *Tribute* to the *Ocean*, I commend
 One speciall *sacrifice* (with heart sincere)
 Vnto his worth, whom I call'd *Master* here:
 May his *In-urned Bones* in quiet rest
 Till the last sounding *Trumpe*, and then rise blest:
 That

That (haplesse) thence I slipt (wanting firme hold)
 I sadly sigh the fate; but leau't vntold:
 Onely thus much (that no asperision bide
 Vpon my front) I did no *talent* hide.

The *Signet* and the *Priny Seale* was next
 Those deare *Collegues*, that giue me for my text
 A field of *honour*, and shall be my Song
 While *Fame* a *Trumpet* hath, or I a *tongue*:
 The *Gentlenesse* which *there* I did possesse
 Did make their *goodnesse* more, my *sorrowes* lesse:
 But those sweet *after-drops* of *comfort* I (dry;
 Sometimes receiu'd from *thence*, are now growne
 Those *Conduit-pipes*, that did my *thirst* allay
 Are frozen vp: and now in the *highway*,
 (*Poore Trauellor*) wounded, and rob'd I lye,
 Vntill some good *Samaritan* come by,
 And with the *Wine*, and *Oyle* of *Ioy* agin
 Set me on *Horsback*, helpe me to some *Inne*.

To th' *Tribe of Leuy*, (heau'ns chiefe *Miracles*)
 I haue done seruice; writ their *Oracles*,
 Which so *Diuine Instinction* doth infuse,
 For their bles'd sakes Ile make my soule their *Muse*
 And pray with the best power, my Zeale affords
 All happy *Gifts* to crowne their *sacred words*;
 The *Holy Ghost*, (in *Clouen tongues*, and *Fire*)
 Descend on them, when they good things desire.

But moit of all doth my *laborious hand*
 'Mongst the renown'd and learned Lawyers stand
 A Monument; each *Office* and each *Court*
 Vouchsafeing me such *matter* of report,
 That if my voice to th'vtmost world could stretch
 Euen thither should their *Fames*, & *honors* reach.

And some imployment hath my vscfull *Pen*,
 Had 'mongst those *ciuill well-deseruing Men*,
 That grace the *Stage* with *honour* and *delight*,
 Of whose *true honesties* I much could write
 But will compris't (as in a Caske of Gold)
 Vnder the *Kingly-service* they doe hold.

Lo this hath beene the Sceane
that my poore life hath plaid,
Happy in nothing but the Meane,
whereby I ne're betray'd
To Fortunes fickle Chance
my Liberty and Name,
For whom she neuer did aduance
can neuer loose a Fame.
Had I (like others) sought
the top of any hill
When she a Mischiefe would haue wrought,
I had had me at her will:
But lying on the ground,
and could now lower fall,

*I safely view'd the world a-round,
and made some vse of all.*

*And this I finde to be
a ready way to Rest :*

*What others doe, to beare, and see
but still to say the best :*

*Nor can I think't a sinne
to haue this Tenet got,*

*To vse the world and all therein
as though I vs'd it not.*

But should there be a harsh obiection cast,
Who hauing tride so many *wayes*, and past
So many *places* : all or none of these
Could me establisth; oh let them but please
To note what I haue heard some *Merchants* say,
That what they haue got on *land*, they'ue lost at
'Twill stop the current of that crook't cōceit (*sea*,
And light vnto *Constructions* far more streight;
For so (*God knowes*) haue I by *Stormes* and *Floods*
Of Time, and *sicknesse* lost my *Land* got *Goods*.
And for a Confirmation of the rest;
One Argument how Time hath me oppressd,
And how th' Almighty (in his fixt decree)
Hath pleas'd to lay his *Tryalls* vpon me,
Lend patient Eare : a sad Relation 'tis
A most disconsolate Parenthesis.

Yet of those *Soules* from *Pittie* not exempt
 Excuse may purchase, for this bold attempt,
 And good *Appliance* too: Thinke of that *yeare*,
 (In *Marble* hearts too soone forgot, I feare;
 In those that haue *Compassion*, and *Remorse*
 It needs must sticke an euerlasting force:)
 That *Pestilentiall* yeare; that *heavy Time*,
 (A *Parallel* to that, which (for his Crime)
Dauid selected, when he chose to lie
 Vnder *Gods hand*, and not *Mans Tyrannie*)
 Wherein depopulating *sicknesse*, *want*,
 And *famine*, (Ram-like) did their *Forces* plant
 To batter and lay leuell with the ground
 This *City* (glorious famous and renown'd)
 (For whom my selfe had cause (fore many other)
 Much to lament, (because she was my *Mother*)
 And for whose sake (with *Ionathans swift Boy*)
 To serue her I would run with eager loy:
 She was my *Nurse*; but (which was worst of all)
 Shee (in my cradle) gaue me such a fall,
 That howsoeuer *yeares* might heale the same,
 Yet (with *Mephibosheth*) I still goe lame.
 This *holy Place*, for which the *Iewes* would mourne
 As for *Ierusalem*, (besieg'd, forlorne)
 This beauteous *Temple*, for which *Dauid* must
 Needes weepe, to see her honour in the dust:

From

From whence no *Child* of *hers* (if they had power)
 But fled (vnkindly) lest *she* should deuoure
 (As *Myriam* did) the Fruit of her owne wombe,
 And so be both their *chamber*, and their *Tambe*,
 Onely some *Pillars* stood to keepe it vp,
 (*The City Pretors* :) Of this bitter *Cup*
 They ventur'd drinking: honour'd be their worth,
 That then so good examples did bring forth:
 But for those silly *Soules*, that staid behind
 (Either for loue, or need) they could not find
 (Like *Noah's Dove*) a place to rest their feet,
 But crept from lane to lane, from street to street,
 where naught was seen, felt, tasted, toucht or heard
 But *Coffins*, *pits*, *Bels-knowling*, things prepar'd,
 To drag Poore wretches, (dog-like) to the earth,
 And that sometimes, ere consummating death
 Had fully taken on them his possession,
 Such was the fearefull hast, such the expression
 Of *Horrors* shape: such *griefe*, such *Tragick sights*,
 The *Sufferer* feesles, and the *Spectator* frights;
 For one man to another was a *Caine*,
 No sooner met, but fearing to be slaine
 By him they met: take *East*, *West*, *North*, or *South*,
 No wind that blew, but blew death in their
 Vntill the bitter raging of that Stound (mouth;
 Had laid most vnder, left but few 'boue ground:
 Thus,

Thus, thus *she* was, ô thus (like *Iob*) *she* fate
 A patient-bearer of a ruin'd state:
In Sorrow, Fasting, Sack-cloth, Ashes she,
 Shewes as her elder sister *Ninieue*:
 Nor shop nor house, naught open, but her *Eyes,*
 And those but ope to see her *Miseries*:
 Nothing was gracious in her at this time,
 But that she had the *Grace* to know her *Crime,*
 And with repentant *Marie,* wash in *Tears*
 Her *Sauours* feet, and wipe them with her *haire*s:
 Eu'n thus *she* was: Thus (like *Iosephus*) I
 Partooke of her distresses heauily:
 And though a heavenly *Titus* kept mee free,
 And (with *Tobias Angell*) guarded me,
 So that I neither had the sores, nor dyde,
 (For which my sacrifice of *Thanks* shall bide
 A Monument eternall:) yet (alas)
 I from her *Markes* not so exempted was,
 (Her *Markes* of *Penury, Expence, and Woes*)
 Of *Debts, engagements,* all heart-breaking throes;
 But that I still about me beare the signe,
 And still shall doe, till by some Power Diuine,
 (As this of yours) I from the same be cleer'd,
 My heart reuiued, and my soule re-cheer'd.
 So deepe: so deepe did then that *Iron* enter
 Into my Soule and so with sorrow rent her,

That

That had I then expir'd, I scarce had found
 A friendly hand to lay me in the *ground*
 With decency: no (which I much desir'd)
 there was not one that could (for loue) be hir'd
 T' haue but en-sculp't vpon a peece of *stone*
 This simple *Epitaph* which I alone
 Before-hand for my selfe, had thus compos'd,
 And yet affect to haue it so dispos'd,
 That some remembrance may remaine of me
 By this my *Swan-like*, dying *Elegie*.

*Behold a wonder (Friend) oh stay and read,
 and make this spectacle thy President,
 Here buried lies a Man, that is not dead, (pent
 Deaths dart was tipt with life: death then re-
 And cease to vaunt: Thou hast not made him bow,
 For (he thanks God) he neuer liu'd till now.*

Though *City, Countrie, Court, Church, law & stage*
 I haue pass'd thorough in my *Pilgrimage*,
 Yet here I stand *Fortunes Anatomie*,
 A spectacle of *Times Inconstancy*:
 And what's to come (to keepe me from *despaire*)
 Must rise from you (*great Obiects of my prayer*)
 In you it rests to fit me (now so poore)
 To giue you *Offerings* oft, (but thus no more)
 Nor shall I more *Egyptian bondage* see,
 But by your *Grace and Loue* enfranchiz'd be:

For

For in each Place (whereof I made report)
 I *some* haue seene, of each *degree*, each *sort*,
 Of each *sexe* too, (for eu'n my willing duties
 Reflected haue vpon some *Female beauties*)
 To whom my *soule* hath vow'd such *deare affection*,
 I shall not giue it ample satisfaction,
 If *deaths darke night*, my *sight-deprived Eyes*,
 A *shaking hand*, or ought else should arise
 Ere I had consecrated with my Name
 Some *liuing Glory* to their lasting *Fame*.

And 'mongst all those, whō I haue thus obseru'd
 You stand in a chiefe place, and are thus seru'd:
 True *worth* will ne're esteem't a wandring shift
 For a poore man in a poore *New-yeares gift*
 To tender his hearts zeale, but tak't aright
 As Christ accepted the poore widowes Mite:
 Nor from true wisdome doth it disagree
 To light the smallest Lampe heauen giues to mee
 With this induement more: the time is free,
 Now *Custome* speakes for *Liberalitie*:
 Now *Trumpets*, and *Musicians* (sounds of Ayre)
 Are welcom'd nobly: (Mine mounts *heauens high*)
 True *Noblenesse* is now so publike shown (*Chaire*)
 'Twill entertaine those *utterly unknowne*.
 Nor will't (I hope) abortiue proue, or brittle
 Though it should come *posthumately* a little:

'Twa

I was not my wills, but hasty times preuention,
 And some disasters hindred my intention :
 Once in a yeare *sanctum sanctorum* stood
 Open to th' Priest: Oh be you then so good
 Now once for all your *holy holiest heart*
 Set open wide, whil' st I (*in Priest-like part*)
 Attend your *Offerings* : Of the *Lepers* ten
 Ile proue the *tenth*, and humbly come agen
 And pay my *vow*; yea, in a way more knowne
 Giue double honour, to your *Vertues* showne :
 The world shall (*publique*) see Ile not omit
 The *meanest Benefactor* fauors it :
 Which done, with joy Ile sing, and sweet *alacritie*,
Inueni portum, spes & fortuna valet.
 Then my *Herculean Pillers* I will fixe,
 And (with *Non ultra*) all your honours mixe :
 But till my *strength* reach that *intendiment*
 I here addresse me to my first intent,

And sing (as erst) faire Mercies seuen fold shield,
 a stronger one, then Aiax euer wore,
 Goliath's Armour could not win the field,
 yet with those few pibbles Dauid bore
 ¶ Who sung so much of Mercie and her Lore)
 A larger conquest was atchieu'd' ore Fame,
 then could all Giant-sinners win before.

Such

Such as proue weake, and cold, Ile sigh the same,
Those that shall learn her right, I thus bow to their

Helpe with your suppositions: think you see (Name,
(which with my Soule I wish essentiall)
A stately Structure, whose Materials bee
of Gold of Ophir, cut substantiall
Into a Holy Altars forme: with all
your reuerēt Names engraui'd the Verge along:
And ouer each a hou'ring Angell call
vpon your Memories, and them among (Song:
an old Man (on his knees) singing this gratefull

An Hallelujah (Heauen)
Hosanna in the high,
Accept as it is humbly giuen
with Heart, with Tongue, with Eye;

View These with Mercies-store
view These (O Lord) I pray,
For These shew Mercy to the Poore,
and wipe their Teares away.

Doe thou (great GOD) enfold,
and guide them with thy hand,
That they may long (O long) behold
thy Goodnesse in the Land:

And as their Ioyes arise,
 ¶ So fix them fast for ay,
 And lengthen their Posterities
 till Sunne and Moone decay.

Should Sathan or the World
 assault them with their stings,
 Oh, let their Malice ne're be hold
 unto their Ruinings :

But when with much Renowne
 th' haue finisht this lifes Story,
 Vpon each head Lord plant a Crowne
 of euerlasting Glory.

Perplexed Muse, this thy Oblation done,
 All vn-abaiht, (as I doe thee command)
 With this one farther Errand, goe thou on :
 Say to his worth now holds thee in his hand,
 This is my *Vltimum Refugium*, and
 My *Vale vltimum* : For (Lo:) I stand
 Like one that at our *English Lotteries*
 Hath ventur'd all he hath : (*Goods, hope and land*)
 And drawing blank, he straight sinks down & dies
 But happing on a *Lot*, he loudly sounds a *Prize*.

Say

Say to *them all*, and to each *seuerall man*
 (Be he or Peere, Noble or Gentle Spirit)
Thou hast not yet (*in This*) done all thou can,
 (Nor all thou wilt:) for to the glorious Merit
 Of such, whose *Entertainment* shall prefer it,
Thou (*in a free-borne Taske*) thy Pen will strip
 To recordate their *worth*: oh none deter it;
 Lest *Fame* should plucke her Trūpet from her lip,
 When his Memoriall comes, & his fair *name* 'ore-
 (slip)

Should any one (as some vnkindly did,
 When that well *meaning woman* (to aduance
 Her pious heart) did on her *Master* rid
 Her rich, and *bounteous Box of Oyntment*, chiance
 T'vpbraid your *good Intent*: I'll thus aduance
 Your *Glory* in't: *You* here your hands did ope
 To *Bury* me: and (in your *Remembrance*)
 I'll call't no more my *Project*, or my *Scope*,
 But *heau'ns fulfilled will*, and my *accomplish't hope*.

Our *Sauour*, nor of *Persons*, nor of *Place*
 Was e're *Respect*or knowne (so is it writ)
 To learne of *him*, you'll hold it no disgrace:
 Then to your *free considerings* I commit
 (And *heauens disposure* (the *success* of it:
 Beseeching pardon for my *Errors blames*
 Not *Marshalling*, or *missing Titles* fit:

I onely ayme to *memorize* your *Fames*.
 But waite experiēce how to *heraldize* your *names*.

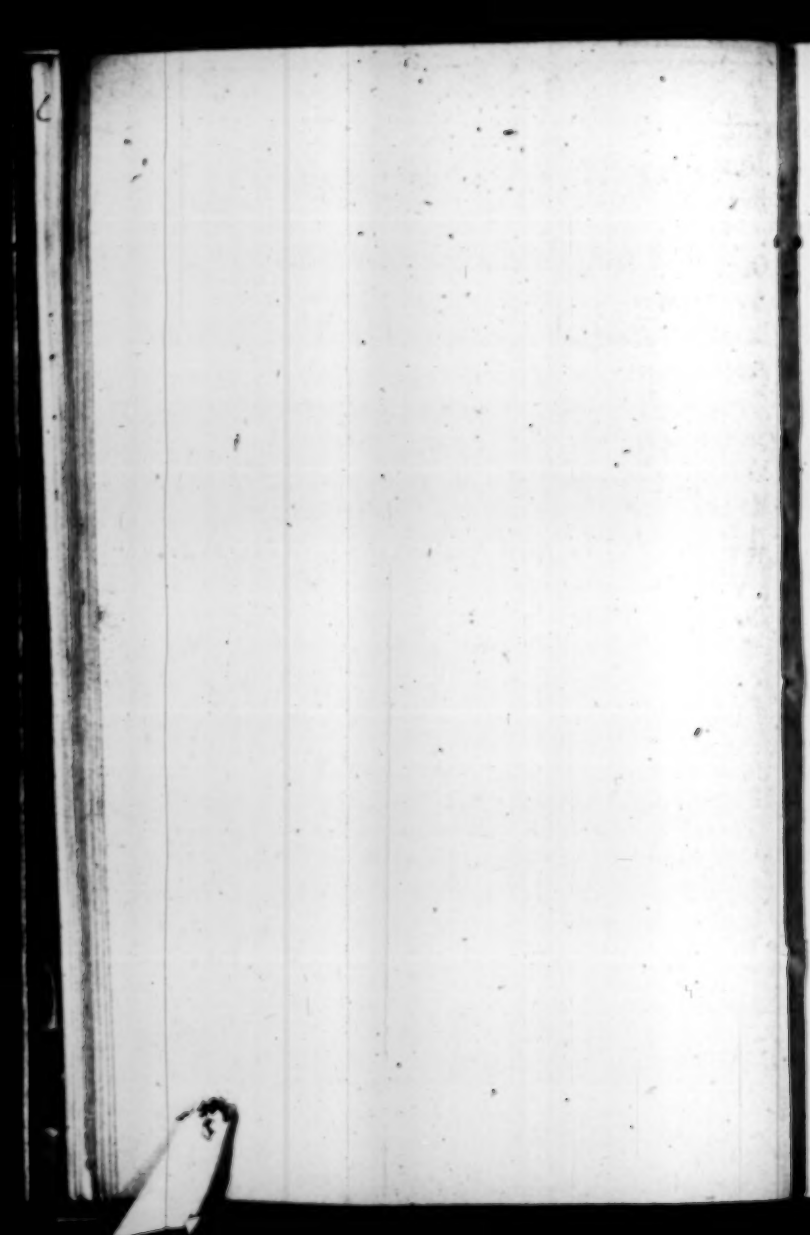
Once more in your conceiuings (gracious) frame
 A *Pilgrimes* habit, *lookes*, and *Pilgrimes* pace,
 Bound to *Iehonah's Court*: Ere there he came
Tobias Angell (to refresh his case)
 Condu&ts him to a bounteous *Ladies* place,
 Seated vpon a *Rocke*: *she* (*Mercy* heights)
 With *pardons*, *Almes-deeds*, and like *workes of Grace*.
 Had at her *Rooms* hung round: he praies this wight
 That *she* wil *him* instruct; *she* bids *him* thus to write:

Your humblest
 and deuoted

B

Raph Crane.





Mercies seuen Acts Corporeall.

CANTO I.

*The Pilgrime first heares this,
by MERCY sweetly read
(And's wil'd to write) how fit it is
to giue the hungry Bread.*

WELL may this *Work* ('mongst all true *Christians* blest)
Bee plac't as a fore-runner to the rest;
By night the *Pillar*, and the *Cloud* by day,
By which all *Mercies workes* may finde their way:
For the sharpe sting of *hunger* to allwage,
Being an Affliction that feelles greatest rage,
Ot-spring of *Famine*, that of *plagues* the *third*, Deut. 28. 17
Curled for sinne in the most sacred word,
By how much it appeares the bitterer grieve,
The fayrer *Mercy* shines in the reliefe.

Vnder this title *Bread*, comprized lies
All *lawfull* things *Man* needes or can deuise;
It is so great a *Work*, a way so euen,
To draw on vs all *plentious* gifts from *heauen*,
That *Christ* himselfe in that *in-ioyned* prayer
Hecleft (to keepe our *Soules* in good repaire)

Makes it a maine petition : thus 'tis read
Give vs this day (ô Lord) our daily bread.
Daily, (marke that) which thus much doth imply
 That we should *daily* vse this *Charitie*,
 Not think't enough (and so no farther seeke)
 If wee performe this duty once *a weeke* :
 We looke from God that he should *daily* feed vs,
 We then should *daily* helpe, those *daily* need vs.
 It's call'd the *Staffe of Bread*; 'tis of such strength
 That it supports our liues to th' *utmost length*.
 Oh wretches then, that kill those wth might line,
 'Cause you refuse a *little Bread* to giue :
 To deny *Bread* much neareth' example comes
 Of the rich *Glutton*, that denide his *Crumms*
 To *Lazarus* : the *Dogs* that lick'd him then
 (In *Abrahams* bosome now) against *such men*
 At the last *generall Doome*) shall baite their sin,
 That thus shuts *Mercy* out, let's *Rigor* in. (uen
 Then to *giue Bread* implies Gods work in hea-
 Since *Christ* (the *Bread of life*) was to vs giuen
 When we had staru'd soules: *Duty* bindes vs then
 To comfort the necessities of men : (showne
 And while w^e haue time, this *Charitie* must be
 Not leaue it to bee done (after w^e are gone)
 By the slow bounty of anothers aid
 Who perhaps too, by thy example (swaid)
 Will part from nothing till his dying day,
 So may thy *Goodnesse* be lost euery way,
 And tost from ones trust to anothers care,
 Till there be nothing to trust to, but Aire.

Christ

John 6. 48.

*Christ is the Bread of life: Dole then at death
Is but dead Charitie: whilst God giues breath
Be thou a Giuer to those that stand in need,
And with thine owne eye see the hungry feed;
Then on the next, thou canst not chuse but think
Feeding the staru'd, thou'lt giue the thirsty drinke.
So by one step of Mercy thou'lt ascend
To the full heights of Goodnesse in the end
Climbing the Corporeall-works there will appeare
Then, Jacobs Ladder (the Spirituall) cleere.*

CANTO 2.

*Here M E R C Y (beau'nly wight)
plac't by a Riuers brinke,
Relates what 'tis (so bids him write)
to giue the thirsty drinke.*

A Nother raging Enemy, (like the first)
Sets vpon man (afflicted) and that's *Thirst*,
Terror of Surfeits, and that *Plague* hath sell
Vpon full Bowles: witnesse that wretch in hell,
(Who shewes the torment best) when al his song
Was but for one poore drop to coole his tongue,
But *Christ* that sets reward to him that giues
But a poore Cup of water, and reliques

His *Christiān* Brothers want, *his thirst* t' appease,
 Held it too deare for that rich *Gluttons* ease.
 What *Charity* can be lesse, then to afford
 A *Cup of water* yet with *Christ* thy Lord
 It hath a rich acceptance : which shewes plaine
Mans poorest *Almes* are not bestow'd in vaine ;
 Marke but the *blessings* which are shew'd from
 On this (the feeblest bounty can be giuē) (heauē

Esay 58.11 The Lord shall satisfie thy soule, in droughts,
 Make fat thy bones, thy courage bold and stout,
 And like a watered Garden thou shalt grow,
 Nay like a spring, whose waters euer flow.

Connexio. { Thy *Borne* shall cracke with plenty (for the first)
 { For this, thy presses with new wine shall burst.
 Here are two steps, if thou canst get so farre,
 I know thou'lt cloasb Need, when thou see'st it
 (bare.

CANTO 3.

CANTO 3.

*That 'tis a blessed thing
to Cloath the naked man,
MERCIE doth here diuinely sing,
(and wills him write it thus.*

HE that vncouer'd the first Nakednesse
Had the first Curse from Man : wch tongue
At the same instar, his two other sons (did blesse
In whose Acts the first *modest story* runnes : (hold
W're taught by Gods Law we should not with-
Our brothers *Garment* (his defence from cold,
And call'd his *Covering*) which instructs vs still
How well this worke is pleasing to Gods will;
To *Cloath the Naked* : To intice vs more
To this most seemely *Mercy*, to the poore;
The *Lord* himselfe the first example show'd
On our first *Parents*, whom he (*naked*) cloath'd.
Humanitie instructs vs to this care,
And *Creatures* that no name of *reason* beare :
That gentle *Bird* tender and kind to man
Seeing the *barenesse* of a *Christian*,

Gen. 9. 11.
22, 23, 24
&c.

Gen. 3. 21.

Will

Will couer him o're with leaffes, before it rest,
 Then sing a *dirge* vpon his *Mossy* brest
 Who can so dull a *Charity* professe,
 But will of all wants pittie *Nakednesse*,
 If nothing stir him vp, this onely can

Gen. 3. 10. He see's his *first-shame* in an *vn-cloath'd* man.
 That thought (I hope) wil raise him to this deed,
 To which being mounred, he will still proceed,
 And hauing got three *Steps* vp, he will see
 In what distresse, and want *poore Prisoners* be.

CANTO

CANTO 4.

*The Pilgrime now writes downe
what MERCIE farther shewes,
That mē may strine to gain a Crowne
by easing Prisoners woes.*

THE more the *Charitable* man proceeds,
Flow greater *Miseries*, to meet his deedes;
If he looke now with *Mercies* melting eye
Into the *Gaoles*, where wretched *Prisoners* lye,
Foure Miseries ioy'n'd in one, he there shall see,
Dunger, thirst, barenesse, and Captivity:
He then that truly cleeres this combin'd-*Griefe*,
Fairly sets off, *foure* workes in one *Reliefe*,
This (amongst all *Afflictions*) most extends (*Friends*
When man lyes lock't both from his *Meanes* and
Sure from th' *Inferuall Lake* 'twas first deriu'd,
For so *lost soules* lye of all *Ioyes* depriv'd,
Twas the most cruell *Punishment* indeed
That euer was deuic'd, to vex true *Need*:
To make *Necessity* more haplesse: want
More miserable: *Scarcitie* more scant,

As

Luk. 20. 47

As who should say we'll inuent *Plagues* a new,
 We'll bar all *Means*, & see what heauen will doe:
 Such are the *Mercilesse Creditors*, that ioyne
Misery to want: as they doe blood to *Coyne*,
 And denoure widowes houses vnder colour
 Of long lip-praying: (making the *Plague* fuller)
 Let *Prisons* swallow needy soules no more,
 But all rich *Trust-breakers* that make them *Poor*,
 On this *Iustice* it self may boldly venture, (enter)
 Cleere them of *True-men*, that *great theenes* may
 For now there is no roome: nor would it hold
 To shut vp *Sheepe* and *Goates* both in one *Fold*,
 If thou desir'st this *wrong* but to redresse,
 I'll trust thy *Pitty* for the *Harbourlesse*.

CANTO

CANTO 5.

MERCIE doth here explaine,
the Pilgrime here expresse
On them what Grace may raigne
that Harbour Harbourlife.

THis hospitable *Mercy* stands in need
 Of small incitement: It hath beene a deed
 So gloriously requited, that none can
 Deny that Succour to a Christian;
 If he remember how the times of old
 Haue beene rewarded, he will ne're grow cold:
 For *Truth* proclaimes it (then to be belieu'd)
 In *Strangers* shapes *Angels* haue beene receiu'd: Heb. 13. 2.
 So *Abrahams* hospitality was blest: Gen. 18.
 And the like *Charity* in *Lot* expect, 2. 1. &c.
 Which past not vnrewarded, for next Morne, Gen. 19.
 From burning *Sodom* he was safely borne: 23.
 Not he alone, but all whom he call'd his (*Bliss*).
 Which shewes of this great worke th' extentue
 It ends not with the *Father*, but runnes on,
 And spreads though many a *Generation*;
Protestinely

Protectiue ouer them all it hovers
 Like *Cherubs* wings that the whole *Altar* covers :
 Excluding none, but such whose willing fault
 (In looking backe) are turn'd to *Pillar-salt*.
 This were enough (from all) this *Workes* extract
 Seeing such *Blessings* purchas'd by the Act,
 Say we receiue not *Angels*, we are sure
 To entertaine *Christ*; (which is far more pure)
 In his *afflicted Members* : this too we win,
 Letting in *Charity*, we shut out *Sin*,
 And this good more : if cheerfully thou impart
 Thy *House* to *Christ*, hee'll come into thy *heart*,
 Then putt'st thou on all *workes* of blessed kinde,
 Thou'lt run to *visite Those* whom *Sickness* bindes,

 CANTO

CANTO 6.

*On Persons sick to 'flow
a Visitation kind, (doth shew,
What Good may come, MERCIE
and He to wruie's assigned.*

THe motiues that should most perswade dull
To offices of *Mercy* of all kindes, (minde
Are to consider well, how like they looke
To all *Gods workes* (the Glasse, the sacred Booke;
Which shewes 'hem plainly to mans mortall eie,
That he might follow 'hem more effectually:
Here is a *Mercie*, (though it seeme a paine)
Which *God* begins to draw vs on againe;
The *Sick* to him, the *Healthfull* to the *Sicke*,
Both for his *Glory*, to keepe *Mercy* quicke:
We say of them which haue a *Sickness* on 'hem,
These words, *Gods Visitation* is upon 'hem:
Shall not we *visit* whom he *visits* then?
What *workes* can be a *Glory* more to men
Then reuerently to second (yet most free)
Gods Visitation, with our *Company*?

To

To be a *Visitor* there where God is chiefe,
 And the first *Visitor*, can this be griefe?
 Or *shame* or *Danger*? say the last it be,
 Thy comfort is, the same God *visites* thee, (name
 And when thy *health's* restor'd, more care thou'st
 Both of the *Sick*, and those that want a *Grave*.

CANTO 7.

How God apprones those *gine*
 the Dead a timely *Grave*, (*spring*
 This Pilgrime both, & *MERCIE*
 that you may knowledge haue.

- Gen. 23. 4. With this fit Care did *Abraham* first begin,
 And bought a *Field* to bury his dead in:
 Gen. 50. 2. And *Ioseph* was the first that honour gaue
 To the Dead Corps: Embalm'd it for the *Grave*:
 Nay God him selfe (which should moue most of all)
 Deut. 34. 6. Gaue *Moses*, in a *Valley*, *Buriall*:
 More, mark the glorious promise of this truth,
 No blessing beares a fairer *Spring*, or youth
 In the most beautifull word: marke it agen
 Let it be grauen on the hearts of men

Where ere thou findst the dead (haue this regard)

2 Edm. 2.

Take 'hem, and bury 'hem; And for Reward

2. 3.

He giue thee (in this gift comes all in one)

The first place in my resurrection,

Tobias amidst his Precepts to his Sonne

Gently warnes this (as needfull to be done)

VVhen I am dead, bury me: And next of all

Tobias. 5.

(As if he scarce had spoke of buriall)

5.

Bids the same Care be of his mother bone,

Whom when she dies, Scale vp in the same grane.

Thus when thou hast perform'd the last request

To the Corporeall workes, and Inter'd in rest:

VVith a cleare Conscience, and vntroubl'd heart,

Thou maist lay claime to the Spirituall part.

FINIS.

The

The 7. Corporeall and 7. Spirituall made Parallels:

Corporeall

To giue Bread to the hungry
To giue Drinke to the thirsty
To cloath the naked
To Ransom Prisoners
To Harbour the harbourlesse
To Visite the Sick
To Bury the Dead

Spirituall.

To Correct the Sinner.
To Instruct the Ignorant.
To Counsel the doubtful
To Comfort the sorrowful
To beare wrongs patiently
To forgiue all men.
To pray for others, even
our Enemies,

Mercies seven Acts Spirituall.

CANTO I.

MERCIE puts on a more celestially face,
 commands the Pilgrime take a graver Pen,
 For thou must write (quoth she) & I must grace
 what only now concerns the Soules of men.
 First then record how good, and how direct
 A deed it is, The Sinner to correct.

TO feed the hungry, Mercies first degree,
 May with this first Spirituall paralleld be,
 For a Stray-sinners Soule, that long hath swarv'd
 Fro Christ (lifes bread) may be cal'd hunger-starv'd
 Then to correct and turne that Soule to good
 Is rightly said to give Spirituall food.

So much for the Coherence; and through all
 The Corporeall workes, so meet Spirituall.

GOD rebuk'd Laban, cause he did pursue Gen. 31. 43
 Jacob: Christ, Paul: Paul rebuk'd Peter too Gal. 2. 11
 Boldly and openly: which shewes, we ought
 To reprove sin in any: 'tis so taught

C

Throughput

- Throughout the *Word*; by *Law*, & by the *Lamb*
 Heb. 5. 7. 8. (Who (all *obediens*) for the obedient came.)
 Lift to the counsell of the *Holy Ghost*
 (Where dwels all Goodnesse plentifully most)
 Gal. 6. 1. If thy weak Brother, through temptation fall
 Restore him, ye that are Spirituall:
 So saies the Spirit of all Comforts-beautie,
 Which shoves this worke is a Spirituall Duty
 Pro. 10. 17. It is a *Mercy* to the *Soules* of men
 And brings them to the way of life agen:
 One *Dutie* so depends vpon another
 He that *Corrects*, will sure *Instruct* his Brother:
 Coheres with *that* before; for he that feeds
 The hungry, will giue *Drinke* to him that needs:
 'Tis such a golden-chaine, so linck'd together
 In *Soule*, and *Body*, 'tis the same in either.

CANTO

CANTO 2.

T' instruct the Ignorant,
 what grace it brings the soule
 MERCE relat:; and leane doth
 the Pilgrime to enroule. (grant

TO give the Thirstie Drinke the second Act
 Of Mercie corporeall is this Mercies Tract:
 For what is Ignorance, but the fearesfull Thurst
 And draught of knowledg: In Gods wrath oft curst,
 Swearing, the Erring, and Idolatrous Brest
 Should neuer enter into his faire Rest. Psal. 95. 10.
 In warrs of Ignorance, they are said to liue, 11.
 And fire & thirst are the fair'il suites warrs giue Wild. 14. 21
 I giue you *Milke to Drink* (saith Paul) not *Meat* 1 Cor. 3. 2.
 Which shewes the faintnes of an Ignorant beat:
 God calls the *Glory of the Ignorant, Drought:* Isa. 5. 13.
 And like *Men famish'd*, their *Lifes Ioyes* goe out
Instruction (like a Riuer) then let in
Waters the Soule, that lay eu'n parch'd with Sin:
 And marke their glorious *Reward* that do't
 They that to right waies turne the *Wanderers foot* Dan. 12. 3.
 Themselves (like fixed *Starres* who erring neuer)
 Shall in th' *Eternall Kingdome* shine for euer.

'Twas the *Command Christ* his *Disciples* gaue
Mat. 18, 19. Go teach all Nations (willing all to saue)
 And (what makes perfect his *Cōmand*) *Baptize*,
 That in their *Soules* a *heav'nly Spring* might rise;
 Then to *Instruct* the *Ignorant*, is to giue
Spiritual Drink, by which the *Soule* may *Live* :
 when *Food & Drink*'s giuen: diuine *Charitie* saith
Counsel the *doubtfull* : *Cloath* the *bare* in *faith*

CANTO 3.

What Comfort's due to Those,
Counsel the Doubtfull Spirit,
The Pilgrims Pen doth here disclose
whilst MERCIE doth infer it.

TO cloath the *Naked* : (the *third Step to grace*)
 With this *Spiritual worke*, may ranke in place
 There's *Nakednes in Soule* (which is in *Man*
 The greatest want) when *Christ* is not put-on :
 His *sufferings* his *Righteousnesse*, his *Merits*
 Which are the *vestments* that adorne meeke *spirits*
 Those *Soules* are deck't with *Graces*, & shine most
 Set with the *Counsells of the holy Ghost* :
 Then to be *Doubtfull*, and of hard *beliefe*
 Is miserable *Nakednes* : a *griefe*

VVhich

Which most needs *Counsel*, & best powre of man,
 Since it first prou'd the *Jewes Rejection*;
Faith is that *wedding Robe*, in which not drest
 We are disgrac'd, and turn'd out from the *Feast*;
 Which still confirms the vnseemelines of *doubt*.
Faith's call'd a Brest-plate: if we walke without,
 We are not onely *Bare*, but want *Defence*,
 And euery *Euill*, knowes our *Indigence*:
 Every *Temptation* woundes with the least touch;
 The *Force* though weak, the *doubter* helps it much
 And sticks in his owne Arrow: his flesh cleaues
 VVide ope to *Ils*, whose heart no *Faith* receiues:
 He that to this *Soules-Succour* lends a hand,
 Helpes to remoue this house built vpon Sand,
 And sets it on a *Rock* (his *Saniours Trust*)
 To the next *Woake of comfort* he'll be iust.

Heb. 11. 30
 Mat. 22. 11

1 Theſ. 5. 8

C 3

CANTO

CANTO 4.

*How sweete it is to lend**Comfort to th^e sorrowfull,**MERCIE her speech doth sweetly
and He doth write as full. (bend.*

TO ransom Captines the fourth *Mercie* plac'd
 In the first ranck, may with *this worke* bee
 There are *Spirituall Captines*; when within (*grac'd*
 The Soule lies: *geyn'd* with *Fetters* made of *Sinne*,
 Chain'd to *Despaire* and *Guilt of euill-Merit*,
 To *Comfort*, is to *Ransome* such a *Spirit*:
 Or at the least to set the minde in frame
 With the sweet thought of their *Redeemers names*,
 (That Sacred *Ransome* for all penitent Men
 Loaden with *Sorrow*, for their load of *Sinne*)
 To this most beauteous *Mercy*, (with *Saint Paul*)
 Gods speciall *Attribute* may moue vs all:
 The God of *Comfort* being Gods glorious name,
 Whence, we receiuing *Ours* must giue the same
 To the afflicted *Conscience*: Eate her load
 With what our selues are *Comforted of God*. (be
Christ in sweet words, makes knowne himselfe to
 The Lord of *Comfort*, saying *Come to me*

2 Cor. 1. 3. 4

You beaue laden : what can more be nam'd,
 The *Holy Ghost*, hee's generally proclaim'd
 A *Comforter* : his onely worke on Earth
 Is to raise *Ioy*, to meeete our *Second Birth* :
 Well with a *Christian* may this worke agree
 So *Star-like* fix'd in the *whole Trinitie*.
 To light and guide *Compassion* in Mankind
 That the next worke it may the easter finde :
 He that lends pitty to *Greifes* mournfull Song,
Patience will bleſſe his Soule, to beare a *Wrong*.

Mat. 11. 28.

Ioh. 14. 6.

CANTO 5.

MERCIE expreſſeth here :
 the pilgrime here ſets downe
 How thoſe that wrongs with *Pari-*
 gain an eternal crown. (ence beare

TO giue to *Thoſe* a harbour that haue none
 Was a worke *Corporeall* in the *fiſth* place
 As *Patience* now in this *Spirituell forme* (thowne,
 Which hath a welcome for *wronges* ſharpeſt ſtorm
 And to giue *Injuries* houſe-roume is no more
 Then to *Lodge Enemies*, diſtreſſ'd, and poore;
 which makes our *Alls*, the nobler in their courſe:
 And puts our *Eniſls* to the weaker force :

C 4

"As

- " As *Wrath* consumes it-selfe, oppos'd by none
 " So *Injuries* indur'd, their *Stings* are gone:
 That *God*, which last of *Comfort* held the name
 Rom. 15. 5. Is here the *God of Patience*; both the same;
 Rom. 1. 4. By his *Long-suffering*, *Penitence* works our *Peace*;
 Luk. 21. 19 And by our *Patience* we our *Soules* possesse:
 Our *Patience* hauing a *Possession* then,
 Who should lodge there, but *Injuries of men*?
 That place to *Enuils* properly belongs
 " The house of *Patience* is the *Inn of Wrongs*:
 Iam. 5. 10. The holy *Prophets* are before vs plac'd
 As precedents of *Patience*: but most grac'd
 Math. 27: By *Christ*, and his *Endurings*: witnesse *Scornes*,
 28, 29, 30. *Reproaches*, *Spight*, *Blasphemy*, *Buffets*, *Thornes*,
 31, &c. Last, his most *Precious Suffering*, that excells,
 And hath rais'd *Patience*, boue all *Virtues* else:
 And for the *Thorny-crowne*, prickt it with *Starts*,
 Shining through *Corporeall*, or *Spiritnall Warrs*:
 Who would not beare *wrongs* since i'th end they
 All *Iewells*, set about their *Crowne* aboue? (proue
 Without the *next*, impossible he should liue,
 He that beares *Wrongs*, will graciously *forgiue*.

CANTO

CANTO 6.

*Vn-spleenfull MERCIE bids
the Pilgrime tell with Pen,
That He his soule from sinning rids
that doth Forgiue all men.*

THe *Visitation* of the sick, the *sixt*
Corporall worke, is to this *Mercy* *sixt*:
For on the *Bed of sicknesse* hardest men
Will both *Forgiue*, and *ask* *Forgiuenes* then,
That time, the most reuengeful spleene will melt,
In teares, and not in blood, his *Reuenge* felt:
The motiue then, to drawe this *good worke* on vs,
Is to thinke still, that *sicknesse* were vpon vs:
And as the worldling, when hee's sure to die,
Will then giue all, no man more liberally;
(For reason of his bounty, this we giue him,
Because he can nor keepe, nor carry with him)
So hee that's most reuengefull, most malicious,
Will shew himself, in that kind, then least vicious,
When *Visitation* like a frosty night
Bindes vp the Riuer of his Blood, and Spight:
If

If hee be good, and a right Christian,
 He will *forgiue* (as *Charitie* tyes man)
 If hee be ne'er so vild, he'l *forgiue* then,
 In that he hath no power to *Iniure* men.
 Howeuer by this blest Example liue
 And because *Christ forgane*, let vs *forgiue*,
 For his sake honour it, and in this respect,
 It being the speciall marke of Gods *Elect*,
 The next will sweetly fall into thy way
 For hee that *Pardons* will be apt to pray.

Col. 3. 12.
 13.

CANTO

CANTO 7.

Here (lastly) M E R C Y saies,
and He doth here comprise

The honour of that Soule that Praises
euen for his Enemies.

THe *Burying of the dead* not disagrees
With this Worke, *Praying for our Enemies* :
For as *Oblivion's* said to be a *Grave*,
And *Ills forgotten*, their true *Buriall* have :
So, when we *Pray for Foes*, we there comprise
The *Funerall of all our Injuries* :
Neuer in life to be remembred more,
But like things *Buried*, seal'd, and couered ore :
This *Praying lone* : which makes vp *Charitie* best
And both (*faire Mercy*) in this tract exprest
Tis like a *Tomb-stone* here ouer *Deaths* Inne
And couers the great *Multitude of Sin* :
Blest Saint *Stephen*, thus with loud voice cride Act 7. 60.
(And *buried his Foes wrongs*, before he dide)
Lord lay not to their charge their sin (though deep)
And when hee had thus spoke, hee's said to sleepe,
To shew the *weaknesse of his death*, and that
Wongs were no sooner pardon'd, but forgot :

Mercies seuen Aets

Luke 6. 27.
28.

It is a *Mercy* that *Christ* lights vs to,
Forgiue them, for they know not what they doe.
Your Enemies loue. Doe well to those that spight you,
Blesse them that curse, & *Pray* for the that swere you.
'Mongst Mercies works this shines the special Iem
Both to bring wrongs totb' graue, & pray for them:
As *Christian Charitie* vseth this Remorse,
Prayers are oft said ouer an *ill mans course*
(To the worlds iudgmēt) which this work implies
We ought to pray eu'n for our *Enemies*.

To do the contrary shewes the curse o' th Law,
But this on vs the *Gospels* blisse doth draw,
That *Gospel*, which *God* calls a *Couenant-new*;
A *new-Command.* *Christ* giues it these words due,
Lifes-newnesse: the *New man*: how well cohere
May these sweet *Attributes* with a *New-yearre*?
Call then the *old*, the *Law*: whose force is done,
And the *New-yearre*, the *Gospel*, and *Gods Sonne*,
The *time of Grace*, *Redemption*, *Comfort*, *Peace*,
And may your *Ioyes* in these rich *Gifts* increase,
That so you louing these works (both waies seuē)
May shine 'mongst mē, & then be *Stars* in heauen;
In that *Triumphant Citie*, glorious place,
So vnexpressible, so full of *Grace*;
With such transparent *Beautie* deckt, so shining
With all *Majesticke glory*, so inclining
To *Blessednesse*, that those which it enjoy
Are turn'd to *Angels*, freed from all annoy.

Spirituell.

BVt here this *Pilgrime* staide,
(alas with much distresse)
He found himselfe too weakly made
such *Rarenesse* to expresse.

Therefore with humble Eyes,
of that faire *Citie* (*new*
Hierusalem) he prostrate lies
in Contemplation true.

And with him *MERCY* rests
and gently doth commend
Vnto your true *compunctive Brest*,
this *Pilgrime* to defend.

And if you please t'apply
some *Balme* vnto his Paine,
The *Wretch* that groveling now doth lie
she saies may rise againe.

And on an Oaten Reed
vnto *Heauens* glorious King
For such a sanctimonious deed
his *Thankfulnesse* out-ring.

FINIS.

Mercies seuen Acts

Luke 6. 27.
28.

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Your Enemies loue. Doe well to those that spight you,
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vnto *Heauens* glorious King
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FINIS.